Vol. II. Numb. 74.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wedneſday December 7th. to Friday December 9th. 1709.

N. B. WHEREAS we have receiv'd Letters from all Parts, which encourage our late Propoſals to ſink our *Quarterly* and *Monthly-Papers*, and inſtead thereof to come out three times a Week, *viz. Mondays*, *Wedneſdays*, and *Fridays*, at 3 *s. per* Quarter, being no more than all pay now, who take all our Papers, and ſomething leſs Charge than any other weekly Paper; accordingly we ſhall begin with next Quarter. By this Method, Queſtions will be anſwer'd ſooner in Courſe, and Coffee-houſes may diſcharge another Paper on *Mondays*, which they kept in only for that Day. The Work being then greater we have engag'd the Aſſiſtance of other Perſons, abſolute Maſters in what they undertake. We ſhall alſo add the moſt Material Domeſtick Occurrences, with Foreign News of the freſheſt Date, with divers other Matters not before inſerted, being reſolv'd to make the Paper more Entertaining than any ever came out. And whereas we are inform'd a great Number of Subſcribers deſign then to come in, we ſhall be oblig'd to thoſe, who will ſend their Names before (for preventing Miſtakes may paſs in a hurry) to the Printer hereof.

Q. Gentlemen, *How may we diſtinguiſh between theſe three ſorts of Sins*, viz. *A Sin againſt God, a Sin againſt our ſelves, and a Sin againſt our Neighbour. Be pleas'd to Illuſtrate each Sin in Particular. Yours,* J. B.

A. This Threefold Diviſion of Sin is warranted by that Threefold Diviſion of our Duty, ſpecified by St. *Paul* in his 2d Chapter of his Epiſtle to *Titus*. *The Grace of God, that bringeth Salvation, hath appear'd unto all Men, teaching us, that, Denying Ungodlineſs and Worldly Luſts, we ſhou'd live SOBERLY, RIGHTEOUSLY, and GODLY, in this preſent World.* And therefore *Sobriety* (not in it's common ſenſe, as only oppos'd to Drunkeneſs, but in a larger and more Extenſive one) includes all the Duties, which we Owe to our ſelves; *Righteouſneſs* thoſe, which we Owe to our Neighbours; and *Godlineſs* thoſe, which we Owe to God. Whence to act counter to *Godlineſs*, *Righteouſneſs*, and *Sobriety*, is a Sin againſt God, our Neighbour, and Our ſelves. Not but that, when we Sin againſt, either our Neighbour, or our ſelves, we Sin againſt God too, inaſmuch as by ſo doing we Diſobey his Poſitive Commands. And when we Sin againſt, either God or our Neighbour, we Sin againſt our ſelves too, in that by either of the foremention'd Sins we render our ſelves obnoxious to Eternal Miſery in Contrariety to the Indiſpenſible Law of Self-Preſervation. But that threefold Diſtinction bears reſpect, not to the Intermediate, but to the Immediate Object of our Sin. And therefore to Sin againſt our ſelves is to Violate thoſe Laws of God, by which we are to regulate our behaviour to our ſelves. And theſe we Violate by Drunkenneſs, Gluttony and the Like. To Sin againſt our Neighbour is to Diſobey thoſe Divine Commandments, by which we are to order our Deportment to our Neighbour; namely, thoſe Commandments, which are uſually ſtil'd the Duties of the ſecond Table. And theſe we Diſobey by Injuſtice, Murder, Adultery, and the like. To Sin againſt God is to Diſregard thoſe Precepts of His, whereby he has Preſcrib'd the Manner of our Carriage towards himſelf; namely, thoſe Precepts, which are commonly call'd the Duties of the Firſt Table. And theſe we Diſregard by Perjury, Idolatry, and ſuch like Enormities.

Q. Gentlemen, *Pray, what Reaſon can you give that* Jamaica *ſhould be ſo often troubled with Tempeſts and Earthquakes, more than any other of our Plantations. Yours,* S. B.

A. We beg leave to deny the foundation of the Queſtion. For Earthquakes and Hurricanes (ſo Common to the *Caribee* Iſlands) very rarely happen in *Jamaica*. And for this reaſon it is, that ſome attribute that Dreadful Earthquake, which prov'd of ſuch fatal conſequence to that Deplorable Iſland in the Year 93 of the laſt Century, not to a Natural, but a Moral Cauſe; namely, *to the Wickedneſs of Them, that Dwelt therein.* Whence they think it reaſonable to conclude, that *God's Judgments were* therefore *in* that part of *the Earth*, that *the Inhabitants thereof* might *Learn Righteouſneſs.*

Q. *Who were the* Herodians?

A. They were call'd *Herodians* from *Herod* the Great, whom they particularly favour'd, and were the Principal Supporters of his Reign. And indeed it highly concern'd *Herod* to gain (by all the Methods, that Policy cou'd ſuggeſt) as Powerful a

Party, as possibly he cou'd, to Espouse his secular concerns, and that upon a Threefold account.

1. Because he was a Stranger by Birth, and not a Native of *Judea*. The *Jews* were a Proud and Haughty People, they Contemn'd and Hated all the World about them, and thought, that this Terrestrial Globe was fram'd for none but themselves, as tho' *the Earth* were Their's *and the Fullness thereof*. And such was their Ill-nature and Insolence to Strangers, as to give occasion to the Roman Satyrist to say, that a *Jew* wou'd not direct a Foreign Travailer in his way. They look'd upon the *Gentiles* as mere Slaves, as the Refuse and Off-scouring of the Earth, and allow'd them no better Title than that of Dogs. And therefore the Meek and Humble *Jesus* does no more than Allude (and such an Allusion may be taken as an handsome reproof) than allude to the Imperious and Insulting *Jews* when he says to the *Syrophœnician* (and consequently a *Gentile*) Woman, *is it meet to take the Children's bread, and cast it to Dogs*. And now, can we think, that so Ill-temper'd a People cou'd brook without reluctance to submit to a Stranger, who because a Stranger, was the Object of their Scorn. That they wou'd tamely suffer one, they Hated, to be Lord over them. *Herod* also knew, that they were not only a Proud, but an Obstinate, Seditious, Stiff-necked People. He knew (if he believ'd the Scriptures, if he sincerely assented to that Law, with which he Externally complied) that they had frequently Rebell'd against their very God, that they had Rejected their very Maker from being their King. We may consider too, that the Mosaick Law forbad them to set a Stranger on the Throne, which Prohibition they were too ready to Expound in such a Rigorous Sense, as wou'd Justify their Rebellion against their Governors. And therefore *Herod* was too Politick a Prince not to use Proper Methods of Prevention, not to secure a steady Interest with a Party, that might at once Defend and Recommend him too.

2. *Herod* Owed his Soveraignty to the Roman Power. He receiv'd his Crown of *Mark Antony*, to whose share fell the Eastern Parts in the Division of the World between Him and *Cæsar*. And when the latter had engross'd the Empire, *Herod* made his Court to him with so successful an Address, as to obtain a Confirmation of *Antony*'s Concession. Can we then suppose, that the *Jews* wou'd readily acquiesce in the Government of a Stranger, who was impos'd upon him by Strangers too. The History of that People sufficiently declares their Aversion to the *Romans*. When *Judas* the *Gaulanite*, not long after the Death of *Herod*, Excited the People to Rebel against *Cæsar*, such Numbers adhered to him, that, tho' they were seasonably Prevented from executing their Designs, they were yet Powerful enough to form a New Sect among the *Jews*.

3. If we consider, what a Tyrant this *Herod* was, we cannot but allow, that he needed *Herodians* to Protect his Soveraignty. Nor Infancy, nor Nobility, nor Learning, nor Consanguinity, cou'd Rescue from his Inhuman Cruelty. He spar'd not the Wife of his Bosom, the Beautiful *Mariamne*, no, nor yet his own Bowels, to wit, his Son *Antipater*.

As for other Particulars concerning these *Herodians*, we have Elsewhere related them upon another occasion.

Q. Gentlemen, *You have formerly Inserted in your Papers, that* 10 *Shillings multiplied by* 10 *Shillings produce but* 5 *Shillings. Pray be pleased in your next to send a full Answer, a Wager depending, my Antagonist not satisfied with the last Answer you sent. Your Humble Servant,* J. A.

A. The Product is 100 Shillings, and tho' an Objection may be made to this by a particular way of working it, we are ready to answer any such. The reason of the Mistake to this Question before, was by another Question something like it, running in the Gentleman's Head, who undertook it.

Q. *What is the meaning of the Poet,*

—— Nec Pluvio supplicat Herba Jovi.

A. We shall first render the Passage into *English*, for the Sake of those, who are Unacquainted with the *Latin* Tongue, and then explain it.

The Herb Addresses not Rain-Bringing Jove.

Tho' *Pluvius* usually signifies *Rainy*, yet it sometimes implies the same with *Imber fer*, *Bringing Rain*. Whence in *Horace*, *Pluvii Venti*, *such Winds as Cause Rain*. For other Winds dispel the Clouds, and Prevent Rain. And *Pluvius* is a Proper Epithet for *Jupiter*, who, as the Supreme Being among the Heathens, was acknowledg'd by them as the Ruler of the World. And the Poets so Particularly own'd him as Presiding over the Atmosphere, as Metonymically to take him for the Atmosphere in general, or for any single part of it. Whence that Expression, *Jupiter* —— *descendit Plurimus Imbre*, signifies no more than *that it Rains very fast*.

As therefore the Poet says, that the Herb stands in no Need of Rain, so the reason is, because he speaks of *Egypt*, where the *Nile* (that so much Celebrated River) supplies the place of Rain, and Overflowing the Country renders it exceeding Fruitful. And sure we cannot but admire the Wonders of a Beneficent Providence in the Inundations of that Fructifying River, since in that part of *Egypt*, which is adjacent to *Ethiopia*, there is little or no Rain throughout the Year.

Q. Gentlemen, *I hear Mr.* Turner's *Musick went off with the highest applause Imaginable, but my self and many of your Subscribers declin'd going upon his altering his Day without giving any Reason for it, I shou'd be glad to know why he did so, that I may know how to depend on his word, shou'd he have another.*

A. We concern our selves not in *Advertisements*, but as to this we are inform'd, he was disappointed himself, by reason of an *Opera*'s being unexpectedly perform'd that day; in the hurry of securing Hands he forgot to insert the Reason in our Paper, which was in others; but if he has another, he promises nothing shall occasion a Disappointment to any.

Q. Apollo, *You tell us, you will after* Christmas *have more Assistance*—*very Good*—*That you will add Domestick Intelligence*—*Better still*—*And will come out three times a Week*—*Best of all. Upon this assurance of Yours, I have engag'd several Friends to come in, who are Gentlemen of good Interest, and will pay well. Now, I desire to know if you then design to end this Volume and begin another, several Friends of yours Hope you will go on with this to* Lady-Day.

A. You say you have engag'd several Friends to come in——Very Good——and of Good Interest ——Better Still——and will Pay well——Best of all. We design to make the full Year up in this and all our Volumes.

POEMS.

To the BRITISH APOLLO.

Q. YE Sons of Eloquence, whose pregnant Thoughts,
Monopolize from the admiring Throng,

The

The ſoft reſult of meritorious Themes,
Vouchſafe your Conduct to a Female Charge,
In Queſt of Happineſs ———
Solve the Contagions that obſtruct my Soul;
Paint an Idea of her ſweet Receſs,
And make it obvious to inſpecting Eyes,
What Bleſs'd Extent retains her Peaceful Sway.
Tho' Oppoſition may contract her Brow,
Suſtain'd by your Illuminating Rays
(A Beakon to conduct th' ambiguous March)
I'll check the Sallies of accoſting Fate,
And ſtem the Torrent of Invading Tides,
Leaſt Ignes Fatui *falſe Lights diſplay,*
That Kiſs the Fancy, but the Heart betray.
Yours, Diſconſolate Sylvia.

A. Eternal Sapience, with Stupendious Skill,
Fram'd our *Machine* to render it Polite,
Deck'd it with various Appetites, to thoſe
Adtaping Objects of as various Taſts,
But Conſcious of the Headſtrong force of *Senſe*,
Still preſſing on to groſs Satiety,
Blind to Events, however they might prove,
Or Proditorious, or Exitious;
A much ſuperior Eſſence form'd the *Soul*,
And crown'd it with a full Deſpotick Pow'r,
To Chuſe, Decline, compel, or to Conſtrain;
Allotting *Reaſon* for her ſurer Guide:
Whoſe ſecret Impulſe if you weigh, and ſteer
By her unerring Compaſs each Advance,
In the ambiguous Chace of Happineſs,
She will Inform which are Inept and Vain,
Pleaſing in *Aſpect*, Fatal in *Event*;
And which with juſt Reflection Crown the End;
She'll teach you that the firſt in *Senſe* are ſought,
But in the *Mind*, True, Solid Joys are wrought.

Q. O! *Gentlemen, if Pity e'er*
Hath enter'd in your Breaſt,
Or if you e'er Compaſſion ſhew,
To thoſe which were diſtreſs'd,
Incline your Venerable Ears
To hear my ſad Petition,
For never Mortal ſure was plung'd
In ſuch a foul Condition.
I Love, e'en to Diſtraction Love,
But that you'll ſay is common,
And what you'll think as little ſtrange,
This Love is for a Woman.
But ſuch a Frightful Creature 'tis,
And of ſuch Horrid Faſhion,
As Heav'n did never ſure Deſign,
An Object of that Paſſion.
She's Ugly, Old, Blear-ey'd, her Breath
At twenty Yards ſtrikes dead,
A Curs'd, Malicious Tongue, and yet
Not one Tooth in her Head.
A Foul, Rank Hide, which looſely hangs,
Like Morning-Gown upon her,
Poor, and a Stranger all her Life
To Vertue and to Honor.
I know all this, and yet Love on,
Nay, doat upon this Creature,
Tho' I'm convinc'd there ne'er was ſuch
A loathſome Thing in Nature;
Nay, tho' I know I am undone,
If ever I obtain her,
And yet, alas! 'tis not within
My Power to refrain her.
O! Say, You who know to apply,
A Balm for ev'ry Wound,
If for my wretched Caſe there can
A Remedy be found?

A. Your Caſe is Whimſical and Odd,
Nor eaſily to conſter,
How you ſhou'd Love *Antipathy*,
And doat upon a Monſter.
But not becauſe She's ſo deform'd
(For ſuch may Lovers Know,
And wondrous Conqueſts often make)
But 'cauſe you *Think* her ſo.
One Loves a Lady, whoſe moiſt Eyes
Are charg'd with flowing Rheums,
He thinks them Pearl, and her ſtrong Breath
Arabian Perfumes;
Another Shrieks like Barn Door Hinge.
Yet Charms her Lover's Ears,
Who fancies it as Muſical
As the Harmonious Spheres.
This with a ſow'r and ſullen Look,
Can her Admirer Move,
Which He *Majeſtick* Calls, and like
The Ample Front of *Jove*;
And That will ſcrew her Haggard Phiz
With Grin or Scornful Fleers,
This to her Lover is an Air,
Which full of Charms appears.
Another Giggles at each word,
A fond, ſoft, eaſy Creature,
But this *Inamorato* calls
The Extract of Good Nature.
Theſe all meet Objects of their Love,
Becauſe they *Think* they do,
But thus to Doat and Loath at once,
Does moſt prepoſt'rous ſhew.
We've Reaſon therefore to ſuſpect,
Your Paſſion you Miſcall,
And what you give the Name of *Love*,
Is merely *Frenzy* all.

In laſt Paper, Col. 5. l. 2. *after mention'd, &* *relating thereunto.*

The

The last Quarterly-Book, *containing various Subject, Serious and Humorous, in Prose and Poetry, with a new Song set to Musick and all the Parts inserted, to be had no where but in the said Book, may be had of the Men in their Walks.*

[illegible],

NO Foreign Mails being yet come in, we have only the following [illegible] London, Dec. 8. Her Majesty's Ship the D[illegible] is arriv'd in the Downs from New-England [illegible] Col. Nicholson and Col. Moody, as Passengers on board, have brought Letters from thence, giving a particular Account of the earnest Disposition of Her Majesty's Subjects in those Colonies, to receive and obey all Commands Her Majesty should be pleas'd to give for their making a Descent on the French in America; and that the Inhabitants in the Provinces under the Government of Col. Dudley, were so eager upon it, that the 5th Man in the Province had offer'd themselves for the Service; and the Governor to encourage them, has cloath'd them in blue. Her Majesty's Ship the Enterprize, Capt. Smith Commander, had in her Passage thither, some time last September, taken a French Ship bound to Carthagena, with Don Carlos Sucre on board, who was going thither with a Commission to be Lieutenant-Governor: Col. Dudley detains him Prisoner of War, till Her Majesty's Pleasure can be knuwn.

On Tuesday last in the Morning, there was a Hearing before the Right Hon. the Lord-Chancellor, between the Company of Stationers, Plaintiffs, and one John Partridge, Almanack-Maker, Defendant, who had lately priuted an Almanack, without the Consent of the said Company, who have a Patent to print all Almanacks; and that no other Person can print Prognostications, nor a Calender, in an Almanack, without their Consent. It went for the Plaintiffs.

The Lord Griffin is farther reprieved to the 13th of January next. Which is all from Yours, *&c.*

All are desired to direct their Letters (Superscrib'd for the *British Apollo*) to be left at Mr. *Carters*, at the *Rose* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton's*, at the *Rose* and *Crown* in *Little Britain*, or at the Printers hereof; either with Questions, Subscriptions, or for Indexes to our first Volume, which contains between 2 and 3000 Answers to Questions, for we shall not take notice of such Questions again as have been answer'd therein. Our Rates are, 2 *s. per* Quarter for the Weekly. 2 *s.* 6 *d*, with the Monthly, and the Quarterly Books 6 *d.* apiece. Those who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Questions out of the Country will be answer'd but where the Postage is paid.

Books of Guards for keeping the Papers in at 2 *s.* each, and Single Sheets to make up Sets, may be had on directing as above.

ADVERTISEMENTS.

MR. *Roger Grant*, OCULIST, who has been so successful in Couching the Cateract and Curing all other Curable Distempers in the Eyes, lives in St. *Christopher's Church-Yard*, where he has lately brought to Sight these Persons under-nam'd. *W. Jones*, at *Newington-Buts*, aged 20, born blind, restored to Sight in 5 Minutes. *Robert Wedell*, in *Fishmonger's-Hospital*, *Newington*, aged 70, restored to Sight in 2 Minutes. *Mary Dearing*, in *Swan-Yard* near *Newgate*, aged 75, restored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goswell-Street*, blind of one Eye 23 Years, restored to Sight in 5 Minutes. *Will Dixon*, in *Chelsea-College*, aged 87, restor'd to Sight in 5 Minutes. *John Myers* on *Saffron-Hill*, blind by Obstruction of the *Optick Nerves*, restor'd to Sight in a little time. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goswell-Street*. *Saywell Luthen*, at *Adam's Coffee-House Chancery-Lane*. *Anne Allen*, in *Nightingal Lane*. *Anne Lee*, at the *Cross-keys* Tavern lower-end of St. *Martin's-Lane Strand*. Mr. *Godby*, Porter, near *Fishmonger's-Hall*, *Thames-Street*. *NOTE*, These Persons with 35 others have been all cur'd by the aforesaid Mr. *Grant* since *Sept.* 1708

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